

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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## For the Christian Repository.

IN his last, Paul seems somewhat discomposed, because I could not admit his claim to the character of a prophet, and is quite angry that the ground of this claim was laid before the public. But I think he ought not to be angry with "Amicus;" it was his own credence that betrayed him. Some people ought to have good memories, a defect in this particular involves them in difficulties. When a man is in the commission of any evil, it is very natural to blame the detector, but it is more reasonable that he should blame himself—the blame ought to fall on the criminal, not on him who brings him into public view.

"Amicus" acknowledges "Paul's" kindness in giving him the liberty of going to the Printing office for materials to defend his cause—but as I do not wish to appear in the character of a prophet, and as Truth needs no fictitious aid, I think it is not very probable that I shall avail myself of the kindness of my opponent on this occasion.

Let us now turn our attention to the "main question," and review the arguments adduced against the universality of the love and mercy of our beneficent Creator to his rational family. The Apostle tells us expressly that "the Grace of God hath appeared to all men, Titus ii. 11. This says my opponent is "as if he had said the Gospel makes no exception of any classes of men—servants as well as masters—poor as well as rich—low as well as high, to deny ungodliness, &c."—Very well Paul—this though very far short of the Apostles meaning, and at the same time a perversion of the text, may be accounted a very liberal concession!—a concession which goes to overturn his antisciptural scheme and lays waste his doctrine that the Scriptures are the only rule of faith and practice. "The Gospel makes no exception of any class of men, servants as well as masters." Now if servants as well as masters, then servants in China, Birmah, Hindostan, Africa, &c. as well as their masters in these countries, have this "grace that brings salvation." "Poor as well as rich." Very good! then the poor Chinese—the poor Hindoo—the poor Birman—the poor African—as belonging to the poor classes must have this grace; and as divine mercy goes by classes, then the rich classes in these countries have this saving grace too! "Low as well as high!" very comprehensive! then the low classes as well as the high classes over this wide world have this blessed gift! According to this doctrine only the middle classes are entitled to saving grace!—this unhappy class then must be the reprobate class predestinated from all eternity to "eternal misery."

My opponent asks, why have the heathens always been so ignorant of God and divine things, if it be true that there is in every man a divine light? To this question it may be answered, that the heathen world have not been so ignorant of God and divine things, as "Paul" supposes. Many of them, both before and since the Christian era, by the aid of the holy Spirit, attained to such a knowledge of God, and to such a purity of life, as it is impossible to attain by any outward medium, without the powerful influence of the same holy Teacher. The time would fail me to quote the hundredth part of the testimony that might be adduced, to prove this position, I will however exhibit a few cases to establish it. MARCUS AURELIUS ANTONINUS said "It is sufficient for a man to apply himself wholly, and confine all his thoughts, and cares, to the guidance of that Spirit, which is within him, and truly and really to serve Him; for even the least things ought not to be done without relation to the end, and the end of the reasonable creature, is to follow and obey Him."—In the perusal of this passage one is forcibly reminded of its similarity to that saying of the Apostle "Whatsoever ye do, do all to the glory of God." Again says Antoninus, "Without relation to God thou shalt never perform aright any thing human, nor on the other side any thing divine"—a sentiment truly Christian!—THALES A Grecian taught that God was without beginning or end, that he was a searcher of hearts, that he saw thoughts as well as actions—for being asked of one if he could sin and hide it from God, he answered No, how can I, when he that thinks evil cannot?

How consonant to the Scripture doctrine of God is this? "He searcheth the hearts and trieth the reins."

—PYTHAGORAS taught that "there is nothing so fearful as an evil conscience, that men should believe in God, that he is—that he overlooketh them, and neglecteth them not—that there is no being nor place without God." It must I think be evident that Pythagoras taught Scripture truths in these sentences, truths of the most important nature—the horrors of sin—the Omnipotence of God and his Omnipresence! He taught that men should not in Courts of Judicature attest by an oath or appeal to God, but use them so to speak as that they may be believed without an oath! How consistent this with the doctrine of Christ "Swear not at all" and with that of the Apostle James, "Above all things my brethren swear not, neither by heaven, neither by the earth, neither by any other oath." SOLOON taught to "observe honesty in conversation more strictly than an oath—to fly pleasure for it brings sorrow—to meditate on serious things, and in all things to take counsel of God." CHILON taught that "good men were different from bad ones in that their hopes were firm and assured, that God was the great touchstone or rule of action." BIAS said "Make profession of God every where, and impute the good that thou doest, not to thyself, but to the power of God."—ANAXAGORAS taught the doctrine of "One Eternal God, denying the divinity of Sun, Moon, and Stars, saying, God was infinite—not confined to place—the eternal, efficient cause of all things—the Divine Mind and Understanding." HENACLETUS had great and clear apprehensions of the nature and power of God, maintaining his divinity against the Idolatry of the times—"God" says he "is not made with hands—the whole world adorned with his creatures is his mansion—his works bear witness of him. The soul is something divine, if my body be overpressed with disease, it must descend to the place ordained—however my soul shall not descend, but being a thing immortal it shall ascend on high where an heavenly mansion shall receive me."

From the foregoing authorities it clearly appears that the heathens have not been so ignorant of God and divine things, as Paul would make us believe—these were the men, and I could easily quote examples of this kind from other heathen nations, "who having not the law became a law unto themselves, shewing forth the work of the law written in the heart" and who shall be numbered among those of every nation, kindred, tongue and people, whom John the Divine, in the vision of light saw, even the great multitude, which no man could number, who stood before the throne and before the Lamb with white robes and palms in their hands, crying, "Salvation to our God which sitteth upon the throne and unto the Lamb." Rev. vii. 10.

"How happens it," says Paul "that the Bible has spread such light wherever it has come?" This question though not couched in the most appropriate terms, may, as to the substance of it, be easily answered. The reason then that light has been more distinctly felt and improved where the Bible has come, is this, that the Bible directs and every where presses its reader to attend to that divine "internal light" that enlightens every man that cometh into the world.—This Divine Light shines in the souls of all men—the only cause why some men are more benefitted by its beams than others, is this—that some men pay more attention to it than others—"Christ is the true light that lighteneth every man that cometh into the world"—but what signifies it how much light we have, if we do not regard it? Now the Scriptures teach us to "walk in the light whilst we have the light, that we may become the children of the light," consequently, where the Scriptures have been received as the language of inspired penmen, those who thus receive them turn their attention to this divine internal and blessed light of the soul, and therefore they become divinely enlightened, or in Scripture language they become "children of the light."

"When the Bible was withdrawn, the times succeeded that were called the dark ages—and so called by some of the Quakers too"—very true—but not because the Bible was withdrawn, at least not solely on this account—it was principally because a corrupt mercenary priesthood had persuaded the people to turn their eyes

from Christ the light of the world, to them, the dark ministers of Antichrist! thus the world became darkened—and thus it will ever be whilst like causes produce like effects—a mercenary priesthood is the bane of Christianity—a reproach to the Gospel—it ever has and ever will injure the most glorious cause that ever was espoused by the true ministers of Christ—This will fully account for the fact, that "the lower classes in Catholic countries are sunk so much deeper in ignorance, superstition and spiritual barbarism, than the same class in Protestant countries." In Protestant countries there are more of that kind of ministers, who having "freely received" are concerned "freely to give," who are bound to direct their hearers to Christ the divine and internal light of all God's rational family, than there are in Catholic countries, where the dark hireling has so much influence that he excludes the free ministry of the Gospel of Christ."

"Paul" thinks it a powerful argument against the doctrine of the Apostle, that all men have not profited by "the grace of God that bringeth salvation and which hath appeared unto all men"—It is, however, easy to see that this argument is equally forcible against the Scriptures! Have all men that have heard or read the Scriptures profited by them? "The heathens are great idolaters," true, they are. But who are greater idolaters than professed Christians? What is Idolatry? Is it only the bowing down to Sticks and Stones? Idolatry is the loving any thing more than God! Who then are greater idolaters than those who read the Scriptures? How many idols are worshipped in Christian countries? They are innumerable! We need not reproach the South sea Islanders, the Chinese, the Birmans or the Hindoos! If any man love any thing more than God, that thing is as much his idol as Juggernaut is an idol to the native of Hindostan!—And what people on earth sacrifice as many human victims to their idols as the nominal professors of Christianity? The people of the United States offer up 3000 or 4000 victims every year to the idol of Spirituous Liquors!!! The Christian world, as it is called, within the last thirty years, has sacrificed several millions of men to the idol of War!!! And this detestable idol, far worse than Juggernaut, is at this time worshipped by professed friends of the Scriptures!!! Its assistance is openly implored in the public Newspapers as a means of spreading the Bible!!!

I think we need not go far from home to find "the dark places of the Earth."—It is doubtful even at this day, whether there is a nation on the face of the globe, who act more inconsistently with the doctrine of the Bible, or with the clear manifestations of divine light, than what is called Christendom!

Poor blind infatuated man! with a beam in his Eye—and his heart elated with all the self-righteousness of a genuine Pharisee—puts on his broad phylacteries, makes long prayers—pronounces the sentence of blessedness on himself—thanks God he is not as other men are—and after a great display of pompous religious ceremonies thinks he has done God great service!!! and then to cap the climax of absurdity, sends millions of his fellow creatures to eternal perdition, because they have not sinned against all the mercy that God has afforded for his improvement and salvation!!!—"Thou hypocrite first cast the beam out of thine own eye and then through the blessed means of that divine internal light that lighteneth every man that cometh into the world"—"thou shalt see clearly to take the mote out of thy brother's eye."

AMICUS.

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### THE BRITISH EMPIRE.

We inserted a paragraph yesterday, estimating the population of the British Empire (including under that name its colonies and possessions in America, the West Indies, the East Indies, on the coast of Africa, &c.) at 95,220,000 souls. The Russian, the next highest in the scale of civilized nations, contains 50,000,000; France, about 30,000,000; and Austria an equal number. The Roman Empire, in all its glory, contained 120,000,000, one half of whom were slaves. When we compare its situation with that of the British Empire, in wealth, resources and industry, the arts, sciences, commerce and agriculture, the preponderance of the latter in the scale of nations and empires is great and most remarkable. The tonnage employed in the merchant service is about 2,640,000 tons for Great Britain; the exports, 51,000,000*l.* (including 11,000,000*l.* foreign and colonial;) and imports 36,000,000*l.* The navy during the last war consisted of one thousand ships of war; the seamen at present in the merchant service are about 174,000; the gross revenue of the state 57,000,000*l.* The capital of the empire contains 1,200,000 persons, the same number which Rome contained in the days of her greatest strength. The value fixed on landed property in Great Britain, as calculated by Mr. Pitt, in 1794, was 1,600,000,000*l.* and it may now be fairly taken at 2,000,000,000*l.* The cotton manufactures of the country are immense, and reach in the exports, to 20,000,000, nearly one half of the whole. In short, taking every thing into consideration, the British empire in power and strength, may be stated as the greatest that ever existed on earth, as it far surpasses them all, in knowledge, moral character and worth. On her dominions the sun never sets; before his evening rays leave the spires of Quebec, his morning beams have shone three hours on Port Jackson; and while sinking from the waters of Lake Superior, his eye opens upon those of the Ganges.

[London paper.]

### THE GIPSIES.

In a former number we noticed an effort which has been made in England, in behalf of that peculiar race of people called gipsies. The number is said to be very great. And the statements respecting them made by Mr. Hoyland, having been called in question. The London Home Missionary Society appointed a deputation last July to 'take a short tour and spy out the land' where they roam. The Rev. Mr. Cobbin and the Rev. Mr. Charles Hyatt, Sen. were appointed, and from the account which they furnished on their return, we shall make an extract which we think interesting.

They passed through the counties of Herts, Bedfordshire, Northamptonshire, and Huntingdonshire; and the result of their inquiries is as follows:—They have learnt some of the principal routes of the gipsies, and where they are to be met with at certain times in the year. They find that there are some resident in most of the central counties, and a large number in London, and that some lay up for three or four months in winter quarters, while others travel all the year round.—Fairs and wakes was their general resort; where they go as tinkers, fiddlers and horsedealers; and their encampments are rarely to be found on the high road, as they have occasioned accidents by frightening horses, and are more exposed to the observation of the magistracy, who will seldom allow them to stop more than a single night in a place. In seeking for them it was, therefore, necessary to inquire of the people in the villages through which the deputation passed who usually knew the time and places of their resort to their vicinity.

When they met with any of the gipsies, they were received with a great degree of shyness;

and their questions were answered with a denial that they were gipsies, or an apology for their conduct; from which, it seemed probable that they apprehended the object of the inquiries was to lead to some measures of a magisterial kind. When once their confidence was gained, they were communicative, and received the cards with great thankfulness. Most of the children were unable to read, and their parents lamented their ignorance.

The deputation met with one woman in the 102d year of her age, and another was at hand aged 112; with the former they held some conversation; and it was affecting to observe the attachment of the poor old creature to the sins and follies of her usual mode of life.

They found a general prejudice against the gipsies wherever they went; and they were accused of living by plunder. However they could meet with not one instance in which their accusers could afford the most remote evidence of the truth of the charge. It seems to be at their door, by the ignorant and the prejudiced, as witchcraft was formerly at that of the poor crabbed old woman, whose face and form were of a peculiar cut, and whose nose and chin happened unfortunately to meet.

The charge of horse and child stealing seem to have as little foundation; and as the gipsies are generally known in their routes, have, for the most part, families, and travel only short distances at a time, it would seem easy to detect and take them if they were commonly guilty of those crimes.

The reporters met with a benevolent and intelligent old lady in Bedfordshire, on whose farm the gipsies had quartered for 40 years, and during that period they had never been known to commit any depredation. Indeed, so much was she assured of their innocence, that when on the death of her husband, she let the premises, she refused any terms till a clause be agreed to in the lease, that the gipsies were to be privileged as before; and they enjoy free ingress and egress to this day. The old lady observed that though she had often been wronged by those who had accused the gipsies, she had never suffered from any of the gipsies themselves.

Of their general moral demeanour, the deputation were furnished with some information; they learnt that they usually married, that some of the females gave themselves up to acts of licentiousness, but it does not appear to be their common practice; and that when the camps are near a parish church, they sometimes attend it on a Sunday. They seem to have no notion of attending a dissenting place of worship; and if they have any prejudices, they are evidently in favor of the established church.

The deputation are of opinion that they must principally live through the means of fortune telling; many persons being ready to listen to the women, and others less credulous frequently having their fortunes told by way of frolic. The men also gain something by the employment before mentioned. A very considerable means of support is begging.

The disputed fact of their having a language of their own has also been set at rest, to the satisfaction of the deputation. This they will in general deny; and they avoid speaking their language before strangers; the reason which is, that they apprehend it may excite suspicion of acts of an awful kind going on among them. The deputation found on enquiry, that they have a language peculiar to themselves—and on comparing it with Mr. Hoyland's vocabulary, they perceived that his report is correct; and also, that the language spoken by their informants, is the same as that spoken by the other gipsies in other parts of the world; and it bears the strongest affinity with that of Hindostan. They took down some words and

phrases, some of which are given by Mr. Hoyland, and others not, and seem only sometimes to differ as the dialects of our various counties differ from each other. The language must, however, be greatly degenerated after the lapse of several centuries, during which period it does not appear ever to have been committed to paper, but has only been transmitted orally from generation to generation. It is therefore frequently mixed with English, and consists, apparently, more of nouns than of verbs, the names of things having been retained, while the more delicate mediums of conveying thoughts are much diminished and substituted by the language of the country in which they dwell.

Very much, however, still remains of their own language.

The deputation met with two invincible arguments in favor of the efforts employed for the benefit of the gipsies. These were *converted gipsies*. These people are a striking proof of the power of genuine religion in bettering the condition of mankind, as well as changing the heart. They travel now in their own caravan, acquire a decent competency by their own industry and with a large family of children, look neat and cleanly not to say respectable. They no longer sleep under hedges; and being respected in their circuit the barns are open for their accommodation wherever they go. They had no reserve; but on learning the object of the deputation, heartily rejoiced in their efforts, and wished them success, giving them at the same time whatever information they could afford. The deputation sent for the woman to the village inn where they were taking refreshment, and she was soon joined by several of her children. On questioning her on the subject of religion, she instantly replied with much feeling, I was born in a barn, and bred up under a hedge; but I bless God gentlemen, that I know something of Jesus Christ. At this moment the husband entered, when we told him our business. 'I wish you success,' said he; it has been a great hurt to me to see my fellow creatures who are in the same case in which I once was; but blessed be the name of the Lord, that I know something of my Saviour.' On being asked, if he was a real gypsy, or only what is called a trumper, he replied, 'I am a real gypsy—I do not conceal it; and I was truly in Egypt, but I am called out of Egypt. The best of us have many Canaanites in us.' On inquiring, they found that he had sat under the ministry of two eminent clergymen for twelve years, and was accustomed to attend them for about nine months in every year, travelling the other three months to pay their rent. Being asked if he communicated there, he replied, 'I am a member of that Church, and if I am a member of the Lord Jesus Christ, what a mercy it will be for me.'

These people had thirteen children, six of which were still alive; and we found they belonged to the Sunday school of the established Church where they attended. The deputation asked several to read, and put into their hands the Gipsie's Petition. A boy about ten years of age, read several verses; and when he came to the closing line of the first verse,

'And pity; O pity the poor gipsy race,' the mother turned aside, and with her apron wiped away the swelling tear that started from her fine black eyes. It was an interesting and affecting sight: and while it proved the power of grace, it also proved how unfeeling and unlike Christians they must be who can treat this race as though they had no feeling, and neglect them as though they were eternally doomed to be outcasts from Christianity. Yes, there are Christians who would unfeelingly turn men over to the magistrates to be punished, when, by kind and generous treatment, they might be the honoured instruments of converting them to the



faith of Christ. "Tell it not in Gath, publish it not in the Streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

A fine young man, of about twenty years of age, son of the above, afterwards met the deputation in the village and in the most earnest language implored of them to do something to get him from a mode of life he most heartily abhorred. It may seem strange to some that he could not before have joined the industrious classes of Society; but it must be recollected, that prejudices are generally very strong against gipsies, and that their early habits of life greatly tend to unfit them for any laborious or active duties.

Inquiry has since been made of one of the clergymen referred to, who frequently pays pastoral visits to this family, and his testimonials fully justify the opinions which the deputation had formed respecting them.

These people were of opinion that the number of the gipsies is greatly on the increase.

R. I. Intel.

### REVIVALS OF RELIGION.

*Extract of a letter to the Editor of the Monitor, from Rev. Dan. Kent, dated Benson, Feb. 7. 1822.*

"Since my settlement in Benson about thirty years ago, there have been eight or nine seasons of special awakening and reformation. In the summer of 1803, a work began, which issued in adding to our church 160 in the course of the year. About four years after was another season of special grace, in which, about 30 united with the church. Five years after, a partial work prevailed here, when 11 or 12 were added to the church."

"Five years ago, a great work began, and through divine grace 130 were added to the church that year. The last revival began last June, and progressed wonderfully. The youth from twenty-five to thirty, were generally members of the church before this; so that the greater part of the new converts are between twenty-five and ten: more of this class have come forward to the church, than in any previous season of revival."

"In the course of two or three months, 140 have united with the Congregational Church—perhaps about 40 with the Baptist—and with those who have been added to the Methodists, the new professors, I think, will amount to about 200. At our communion in September 32 united, in November, about 100, at the next communion 11 were added, and, perhaps, 30 more hope they have passed from death to life, who give comfortable evidence of a change of heart."

*Extract of a letter from a clergyman in the county of Jefferson, N. Y. dated*

Adams Jef. Co. Dec. 26, 1821.

Brother —, "The Lord has been, and still is, carrying on a glorious work of grace in this region. You will recollect that I was in haste to get home, on account of some favorable appearances in my congregation before I went away.—Those appearances had rather increased, I found, when I returned. I began visiting—our meetings soon became full and solemn; numbers were awakened, and heard to enquire "what shall I do?" A good number in our bounds have been brought to rejoice in hope. I do not know what number, I presume however, as many as one hundred. This has spread into a number of neighbouring towns and societies. It soon commenced in the Congregational society in Rodman, where it has been very powerful as well as in Lorrain, Ellisburg and Henderson. A powerful revival has com-

menced both in the Baptist and Congregational societies, in the north part of this town. In Henderson, the work is peculiarly interesting. The Congregational and Baptist Societies, are perfectly united. There is a wonderful spirit of prayer; and many have been brought to rejoice in hope."—*Ballston Gazette.*

*Extract of a letter, dated Henderson, N. Y. Jan. 12, 1822.*

The revival in this region began about 4 months since in the village of Adams, and soon became general. It soon broke out in Lorrain, Ellisburg, and Rodman. About two months since it broke out in Henderson. The work has been preceded by the most astonishing spirit of prayer that I ever witnessed, which continues. I cannot describe it to you. Suffice it to say, that in a number of instances, Christians have prayed all night. In these five towns since the work began, there have probably more than 500 souls been translated from the kingdom of darkness into the kingdom of God's dear Son. Among those that have been hopefully converted, are some of the first characters of our country. Deists and Universalists have forsaken their soul-destroying principles, and embraced the Gospel of Christ. The child nine years old, with the gray-headed, have had their mouths filled with praises to God.

*Extract of a letter from a Gentleman in Fairlee, Vermont.*

In Lyme there is a great reformation in all quarters of the town. In Thetford, there is about three hundred under serious impressions, and 200 hopefully converted. They have meetings every night in the week; frequently 400 meet at one house—as many again as can get in. It appears to be among all denominations of people; they all meet together without any jarrings; and the chief inquiry is *what shall they do to be saved.* I suppose such a time has not been known since Whitfield's day. The first of the reformation in Thetford took its rise among the Calvinistic Baptists, but spread among all denominations. There is something of a reformation in this town and also in Bradford.

*From the New-Haven Religious Intelligencer.*

We are encouraged to state, that, notwithstanding our ingratitude for past mercies, the influences of the Holy Spirit are not wholly withdrawn from this city. Some who have remained secure till this time, are making the important inquiry. In one of our neighboring villages, several have recently been brought to hope that they have been guided by the Spirit of truth into all truth.

In Wilton and Reading a powerful work of grace has commenced; 70 or 80 are said to be under deep conviction, and some are rejoicing in hope. As far as the work has been extended, it is remarkable that scarce a family is passed by.

### ANECDOTES.

*Tract Anecdote.—Related by Mr. Ward.*

Soon after I went to India, I distributed a number of tracts in a variety of villages. A man hearing that a Missionary had left a tract at a certain house, felt a conviction on his mind that he was bound to read it. He therefore sent to request that he might peruse it; it was granted and he read it. His soul was so deeply impressed with the importance of its contents, that he determined to relinquish caste and every other superstition for the Lord Jesus Christ. So far indeed was he influenced by the Holy Spirit, that he set out for and arrived at Serampore; and there became a truly pious

Christian, and a zealous preacher of the Gospel.

### Sabbath School Anecdote.

A little boy, belonging to a Sunday School in London, having occasion every Sabbath to go through a certain court, observed a shop always open for the sale of goods. The little boy having been taught the duty of sanctifying that day, was grieved at its profanation, and for some time considered in himself whether it was possible for him to do any thing to prevent it. At length, he determined upon leaving a tract on the Lord's day, next week, at the shop as he passed by. He did so. On the next Sabbath, coming the same way, he observed that the shop was shut up. He stopped, and pondered whether this could be the effect of the tract he had left. He ventured to knock gently at the door; when a woman within, thinking it was a customer, answered aloud, "You cannot have any thing: we don't sell on the Sunday." The little boy still begged for admittance, encouraged by what he had heard. When the woman recollecting his voice, opened the door and said, "Come in my dear little fellow: it was you who left the tract here last Sunday, against Sabbath breaking, and it frightened me so, that I dare not keep my shop open any longer: and I am determined never to do so again while I live."

Let this be an encouragement to the teachers of Sunday schools in enforcing the observation of the Lord's Day; and let it be a stimulus to all serious people, and even to children, to distribute tracts in every possible direction.

### THE SAILOR RETURNED.

"I sailed from Falmouth in the packet with the mail for New-York. Glory be to God, I had the happiness of being present on that joyful occasion when the new Bethel Flag was first hoisted in the United States. Oh it was a noble sight to an English Sailor, and a grand day when the sermons were preached, and all the Ministers of different denominations in the city assembled together for the good of poor sailors. The congregation were exceedingly numerous, and every one seemed to rejoice, and praise God on this occasion. I am just returned to my family in safety. I bless the Lord for his great kindness, and glorify his holy name for the great things he is doing among seamen, both in England and America."

[London Sailor's Mag.]

*Ways and Means.*—A young girl in this neighborhood, in the prospect of marriage, being unable to find money to purchase wedding clothes, a few days ago, actually submitted to the operation of having five front teeth drawn, for which she received five guineas, and purchased the necessary articles.—

Glasgow Courier.

*From the Boston Recorder.*

### DANGER OF GRIEVING THE SPIRIT.

Mr. Willis.—Since the present may be called an age of revivals as well as of missions, there are few places in which some may not be found who are enquirers on the great subject of religion. All that are serious are not anxious, nor are all that are anxious deeply convicted. Judging from the example furnished in scripture, we should be led to conclude that the work of conviction was always short. If it be so, and if the mission of the Spirit be the last effort of God to save sinners, then there cannot be a more interesting period in a sinner's life than that of conviction. Then God is striving with him; but he has said, *my spirit shall not always strive with man*; Then God calls, *To-day, if ye will hear his voice harden not*



your heart; but it may be the last call—should it be, and the sinner refuse to hear, the alarm will only render him more insensible to danger, the light of conviction will only make the darkness of sin more appalling. If an individual who has been aroused to deep reflection by the Saviour's knocking at his heart, succeeds in holding out against the call of God; like the inhabitants of a city besieged, who withstand the first assault, he has time to fortify himself, and what once excited fear, now passes for an idle dream, and in more than one sense his last state is worse than the first. A sinner under conviction is poising on a pivot, it is the crisis of his being. Unless he immediately, and without delay, submit to God and embrace the Saviour, he may be left to take up the lamentation, *the harvest is past, the summer is ended, and I am not saved.* During a recent and powerful revival of religion in this place, which was so extensive that in a large section of the town, not more than three were found unaffected, one individual among others, who was the head of a small family, who had wasted by dissipation, a handsome property that had been left to him by a relative, was arrested in his career of iniquity, and brought to enquire with great solicitude, *men and brethren, what shall I do?* At an anxious meeting, at which a great number was present, and some of his former companions in sin, who like him had gone to every excess, he said, "if there be the least doubt still lingering in any person's mind, as to the reality of religion or the present visitation of the Spirit, let them look at me; you know my former aversion to all that is good, especially to places of worship, and nothing but the Spirit of God could have brought me here, and forced from me this confession." Yet he did not heartily turn to God, a secret attachment to some sin, like the worm at the root of Jonah's gourd, withered every leaf of promise, and he returned gradually to his former course. If possible, he seemed to be farther from God than ever: his conscience appeared to be seared as with a hot iron. He continued thus hardening his heart from the fear of God, till last fall, when he was brought upon a bed of sickness. His fears awoke: he was filled with the most dreadful apprehensions of impending ruin. He requested the friends of religion to visit him, but utterly refused to see any of his companions in sin; their appearance increased his agony, and he ordered them to leave his presence. He frequently alluded to the revival, and remarked that the remembrance of his sins in grieving the Spirit, and afterwards opposing the work of grace; filled him with unutterable anguish. He had a mother but she seemed abandoned of God and man. Her example had confirmed him in transgression. While standing beside his bed, he looked upon her with the keenest feeling, and said, "O my mother, you have ruined my soul for ever—you have murdered me, and now I must perish forever." Altho his words were barbed arrows, they fell at her feet; she was past any impression; such is the hardening influence of sin. As he drew near to death, his conception of the realities of eternity became stronger and more vivid. He was told that his extremities were cold. "Oh!" said he, "my head is warm; I seem to feel the flames of perdition kindling on me." Thus died one, who once appeared just ready to pass into the kingdom of heaven. If this paper should meet the eye of any who feel the Spirit of God striving with them, remember this poor sinner had a similar call, but he turned a deaf ear. O be advised to yield your heart to Him who has a right to its best affections. *Now, by way of eminence, is the accepted time, now is the day of salvation.*

M. M.

Stillwater, (N. Y.) Feb. 18, 1822.

## Extracts from the journal kept at Mayhew.

Sabbath, Aug. 5. Mr. Kingsbury preached to the mission family, and Mr. Wright to a small congregation in the white settlements east of the Tombigby. These people seldom hear the glad sound of the Gospel. Some of them had heard but one sermon before, since they had lived in the country. The whole territory bordering upon the Choctaw nation is very inadequately supplied with the means of religious instruction. The Methodists who have ever, with becoming zeal, attended to the new and destitute settlements, have established several circuits through the country, which are regularly supplied by their circuit preachers. But the number of these is too small to furnish any supply for the population. There is but one Presbyterian minister within 80 or 100 miles, and but four or five within the whole state of Alabama. This whole extent of territory is missionary ground and affords an ample field for the benevolent exertions of Missionary Societies.

[Those who patronize the missions and schools among the Indians are not aware how much good they are doing, in reference to the settlements, which will soon be made by our countrymen in all the neighboring regions. It will be found, if the blessing of God continues to attend these missions that they will be lights for the surrounding country; and that their schools, libraries, and religious ordinances will be resorted to by multitudes, who will carry the good influence from them into many towns and villages, which would otherwise have been destitute of the Gospel.]

## Designation of Mr. Wright.

11. Mr. Wright has, for some time past, been attending to the Choctaw language. Today it was agreed by the brethren, that he should spend some time with our friend, Captain Folsom, who has very kindly invited him to reside in his family, where Mr. Wright will possess greater advantage for acquiring the language. It is, however, understood, that he will first visit the afflicted family at Elliot, carry some medicine, and assist them if necessary, and during his residence at the Pigeon Roost, that he will visit Mayhew as often as every other Sabbath, if convenient.

## Various labors of the Mission.

20. We yesterday finished setting our brick kiln, which contains about 90,000 brick. This morning put fire in it. Have six men preparing timber for three houses, which we hope soon to put up; and two teams employed in hauling plank, shingles, &c. from Columbus, a distance of about 15 miles. The weather, though excessively hot, is dry; and the roads, which in a wet season, are almost impassable, are good. We can now do more business in one month, with the same number of hands, than we could in two, the former part of the season.

21. We have had fears that we should not find water convenient to the buildings, at this place; the spring being at too great a distance for convenient use. About a year since, we sunk a well 47 feet, without any appearance of water. The greater part of this distance was through a soft rock resembling what is called soap stone, in which were imbedded sea-shells, lime, sulphur, and various mineral substances. Last winter we commenced a second well about 30 rods distant from the first, and after digging about 20 feet, found water. The season being wet, we feared it would not be lasting; but in attempting lately to deepen the well, we found an abundance of water, which proves to be good. It calls for devout gratitude, that a kind Providence has thus removed one of the greatest difficulties we feared, in settling at this place.

[Herald.]

## SCHOOLS.

The Society for promoting Education in Ireland, among their other benevolent labours, have established ten schools in gaols; and in the gaols of the county of Antrim, not a single instance has occurred of any prisoner who had been in the habit of attending the school, returning as a culprit within the walls of the prison. In all the schools of this society, and also of the Baptist Irish Society, 471 in number, no other book is read but the Bible.

Col. Star.

## CHRISTIAN REPOSITORY.

SATURDAY, March 16, 1822.

THREE NUMBERS MORE will complete the First Year of the REPOSITORY; after which the contemplated enlargement was to take place, provided the increased subscription would warrant it. As yet, the increase has been very limited, the whole number of Subscribers being under 500. There are a number of lists out, from which no returns have been received, which will probably swell the list to about 600; still 400 short of the number calculated on. This number would be fully competent to defray the expense of a political paper, where their advertisements generally pay one half, sometimes the whole of their expense.

Those who have obtained subscribers, will do well by forwarding their names immediately, as our determination is to try it on the enlarged plan for one year, at all events, without increasing the price. It would be very agreeable to receive the year's subscription in advance from those who can make it convenient. Those who have not paid the current year, would confer a favor by handing it over to the Editor, or the nearest agent, as it will require a considerable sum to meet the expenses of enlargement.

THE SUM DUE from each subscriber, to the CHRISTIAN REPOSITORY, being too small to warrant a personal application, we authorise the Gentlemen whose names are attached, to receive and receipt for the amounts due in their respective neighbourhoods. Some of the Gentlemen named as agents, we have had no personal interview with, but presume so far to trespass on them, as to ask their aid. Other Agents will be shortly named.

## AGENTS.

Mr. Abijah Yates,	Elkton.
Samuel Hogg, Esq.	North-east.
Rev. Samuel Bell,	Pencader.
Matthew, Kean, Esq.	New-Castle.
John Sutton, Esq.	St. Georges.
Rev. A. K. Russel and Mr. William Sherer,	New-Ark.
Charles Tatman, Esq. Post-Master,	Appoquinimink.
Mahlon Foster, Esq. Post-Master,	Middletown.
Rev. Robert White, or Rev. E. K. Dare,	Cochranville.
Gen. John W. Cunningham, Post-Master,	New-London & Roads.

In other places, where there are but one or two subscribers, themselves will please call on, or send their amounts to the Editor.

March. 16th, 1822.

## JUST PUBLISHED,

And For Sale, at the Editor's Book-Store,  
No. 97, Market-Street.—Price 75 cents.

## A MEMOIR

On the rise, progress, and present state of Chesapeake and Delaware Canal; accompanied with original Documents, and five Maps—1. Of the present designated route—2. Route from Chester to Duck-creek, taken 1769—3. Route from Bohemia to Appoquinimink—4. Route from Elk to Christiana—5. General surveys of canals, roads, &c. &c. BY JOSHUA GILPIN, Esq.

This Memoir gives a luminous view of all the proceedings had in the canal business, from its commencement to the present period, embracing every route which has yet been suggested, even the thorough cut, or that from tide to tide,—the expense incurred, and likely to be in the present route, &c. &c. &c. This work will be peculiarly interesting at the present moment, there being every reason to believe that measures will be immediately taken for the completion of the canal.

The sales of the above work have been very considerable; and it is daily becoming more interesting, as the probability of the re-commencement of the Canal becomes greater—there are not many copies on hand; of course those who wish to avail themselves of its useful contents, will apply soon.